3.

A SERMON

Preached before Their

MAJESTIES

K. JAMES II. and Q. MARY,

AT THEIR

CORONATION

IN

WESTMINSTER-ABBY,

APRIL 23. 1685.

By *FRANCIS* Lord Bishop of *Ely*, and Lord *Almoner* to His Majesty.

Published by His Majesties special Command.

LONDON:

Printed for *Robert Clavell*, at the *Peacock* in St. *Pauls* Church-Yard. 1685.

UMI

UMI

A SERMON

Preached before Their

MAJESTIES

K. *JAMES* II. and Q. *MARY*,

AT THEIR

CORONATION, &c.

1 CHRON. XXIX. 23.

Then Solomon sate on the Throne of the Lord, as King, instead of David his Father, and prospered, and all Israel obeyed him.

THen *Solomon sate on the throne of the Lord.* *Then*, that is to say, on the Day of his *Coronation*, which is mention'd in the foregoing Verse: *Then*, when *they anointed him.* This may suffice to shew, my Text

is suitable enough to the present Royal Solemnity. But if I had any mind to parallel all the Greatness and Solemn Glories of this day from the Story of that King, I should be forc'd, as great as King *Solomon* was, to borrow some Illustrious Remarks from several other of his best days, besides that of his Coronation. For when *Solomon* was *Enthroniz'd*, no *Temple* was then built, or so much as begun: But to Day we have seen a Spectacle full of all Decent Splendor in *God's House*, and filling our Hearts with Joy. We have seen a King *standing*, as *Solomon* (on the Day when he Dedicated the Temple) *stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands.* Nay, we have seen His Majesty in an humbler, that is, a devouter posture. To day we have seen another Spectacle of Magnificent Piety, a Queen, for whom it were too low a comparison, should I compare her to her that was rais'd immediately to a Throne, near to that of King *Solomon*, *then*, *when* 'tis said, *his mother crown'd him* again *in the day of his espousals*; But a Queen, the most Faith-

Faithful Companion of her Royal Husband's Sufferings and hard Travels; the fitter to be now the Consort of all his Triumphs. We have seen *Her* also like Her self; that is, like *Humility* it self, which is *the Queen of Vertues.*

The Story of King *Solomon*, could I bring skill to set it forth, would furnish an Entertainment for the Devotions both of a Royal Audience, and a mixt Assembly. For the King in my Text made himself His Text; He made his own Life the Subject of an Excellent Sermon: He was pleas'd to stile himself the *Preacher*, as well as the *King* in *Jerusalem.* He once had been instructed by the King, his Father, *the man after God's own heart*; but afterward he was *taught of God*, on purpose to be set up for an Everlasting Guide by the Rules and Directions he should leave to all other Princes and People.

To begin then where they began with him in the Text: 'Tis said, *they made Solomon, the Son of David, King the second time.* The *first* time was then when *Adonijah exalted himself, and said, I will be King*; when

when *he prepar'd himself Chariots and Horsemen, and Fifty men to run before him.* But *the race is not* always *to the swiftest*, nor to him that sets out soonest for *Popularity*; yet then it was high time for *David* to *declare* the *Succession*: for then he was told, *The eyes of all Israel are upon thee, that thou shouldest tell them* (on supposition, as I shall shew anon, that God had told him already) *who should sit upon the throne of my Lord the King after him.* Thereupon *Solomon* was declared, and presently *anointed* to succeed. But because the Ceremony then was perform'd in a kind of Tumultuary haste, 'tis now repeated at more leisure with greater state.

To keep my self within some compass, and from wandring in such a world of matter as the Story of King *Solomon* would offer me, I shall be willingly confin'd to these *Four Points*, through which we may see King *Solomon* in all his glory.

1*st*. *That his Title was firm and good*: *'Tis said here*, He sate on the throne of the Lord; *and he sate there*, as King, instead of *David*, his Father. And,

2*dly*,

2*dly*, For *his Government*; that *was as good as his Title: His Management was such as became so wise a King as* Solomon. And,

3*dly*, *His people were an obedient people*; and all Israel obey'd him.

4*thly*, *The Blessing of God was upon him and his Government: 'Tis said*, He prosper'd.

In the *First* place for his *Title*, to make that good, if this be not Argument enough, that 'tis said here, *He sate on the throne of the Lord*; and that he sate there *as King*, *instead of David his Father*; let me farther observe to you, That he was a King of *God's* own *Nomination*, to prevent dispute among the Sons of *David*, 1 Chron. 22. 9. *Behold, a son shall be born to thee, his name shall be Solomon, and I will establish the throne of his kingdom.* His Brother *Adonijah*, after his vain Attempt to seize the Crown, makes this express acknowledgment of King *Solomon's Right* to the Kingdom, *Tho' it were mine from the people, yet it was his from the Lord:* For God's Choice and the People's are not always the same. I.

But

But if this were the Case, that he was rais'd to the Throne, not properly by the *King*, his *Father*, much less by the *People*, but by *God* himself, how comes it to be said here, *They made him King? They*, that is, *all the Congregation.* Were they the King-makers then? Were they the Original of Regal Power? Had they it first in themselves? Else how could they impart it? Toward the clearing of this, be pleased to compare the Story of another King's Coronation in the *Book of Kings*, with that self same Story in the *Book of Chronicles*: And whereas in one place we read, *the people anointed Joash*, we find in the other place, that *Jehojadah, the High Priest, and his Sons, anointed him*; so not the *People's* Anointed, but *the Lord's Anointed.* Only the People stood by, as they do here, and express their unanimous good Will with such loud Acclamations as you heard e'ne now: not that we imagine our united Voices contribute any thing of *Right* to our *Hereditary* Prince; but to shew that if the Kingdom were *Elective*, we think him most worthy to be King. But 'tis most plain,

plain and most evident, that God by his special appointment set over his People, the first three succeeding Kings, *Saul*, *David*, and *Solomon*; and where ever 'tis said the People *made* them (or any other) *Kings*; no more is meant, but that the People own'd them as Kings of God's making. But that immediate Designation of their Kings from Heaven was to cease one day, and the Kingdom was to be *Hereditary*. This appears from the Conclusion of those *provisional statutes*, Deut. 17. those Precepts for the King that should *be set over them, that he may prolong his days in the Kingdom, he and his Children in the middest of Israel*.

But as *Solomon's Right* to Empire was *thus* visible, so

Secondly, His other Royal Qualifications were most conspicuous; whether his natural Endowments be consider'd, or his supernatural Gifts to fit him yet more for Government. When God bid him *ask what he would*, he askt of God nothing but *Wisdom*, and he had that he askt, with an II.

overplus, not only of all other excellent things; but also of more *Wisdom* than he knew how to ask of God, before he receiv'd it. He is reckon'd about eighteen years of Age, when he began to Reign, so that he stiles himself *a Child*; tho, his dying Father gave him that great Character, as no more than his due, *Thou art a wise Man, and do therefore according to thy Wisdom.* How wisely did he foresee any coming Danger? How perfectly well skill'd was he in the Times and Seasons? *When* and *upon whom*, or *what sort* of men, it was fit to shew *Justice* or *Mercy*? Presently he made it appear how true it is, that being in a place of Government, shews what a man is. For instantly he penetrated the ambitious Intrigueing design of *Adonijah*, that was playing an after-game for the Kingdom, labouring to set up himself again upon a new Alliance, that had a powerful interest in the Court. But, tho, *Solomon* had pardon'd his Rebellion (yet so as to keep him still on his good Behaviour) and had promis'd him a favourable Protection, *if*

he

he would ſhew himſelf a worthy man; yet his Juſtice would ſpare him no longer, when once he made himſelf unworthy of that Mercy. Then his early Severity upon *Joab*, whom King *David*, going out of the world, had delivered over not as a *Traytor*, but as a *Murderer*, to the righteous Judgment of King *Solomon*: That was a moſt effectual Declaration to all his Subjects, that they muſt expect no more pardons in the caſe of Murder, ſince neither the greatneſs of his paſt Services, nor his nearneſs of Blood to the Royal Family, could ſecure *Joab* from falling under that Law, *He that ſheddeth man's Blood, by man ſhall his Blood be ſhed.* But at the ſame time, behold the Clemency of King *Solomon* to *Abiathar*; becauſe he had been a faithful old Servant to King *David*, and a *Sufferer* with him; tho, he had been a great Offender with *Adonijah*; nevertheleſs King *Solomon* remitted him both his Life and Eſtate. He gave a noble Inſtance, how proper objects of *Royal* Goodneſs and Compaſſion, are *old Royaliſts*; tho, ſome of them may have been miſlead to

make false Steps, and have fallen into fatal Errors. On the other side for *Shimei*, that had *curst King* David, and *flung stones at his head* in the day of his Distress; they do wrong to the dying King, who think he retracted his Act of pardoning *Shimei*'s Life, when he bid his Son, *hold him not guiltless*, that is, Treat him not like an Innocent Person: And when he spoke what follows there, not as a King commanding, but foretelling (as even his natural Divination might serve him to do) *his hoar head thou shalt*, or thou wilt *bring down to the grave with Blood* (for so it may well be Translated) on Supposition that such a one as *Shimei* would offend again. Therefore *Solomon* did like himself, to set such a restless implacable Spirit his bounds, which he should not pass, and when he transgrest afresh, then to call his old Sins to remembrance, and to take that Life, which such an execrable Wretch had forfeited the second time.

III. But as *Solomon* was a famous good Governor, so *thirdly*, his People were eminently Loyal.

Loval: *All Israel obey'd him.* Of which there follows upon my Text a farther Explication: *All the Princes,* that is, the *Sanhedrim,* or the *Senate* acknowledg'd his just Soveraignty over them. *And the mighty men,* that is, the *Military* men made their Addresses to him, as confessing the Power of the *Militia* was solely his. And *all the sons likewise of King* David *submitted themselves to* Solomon *the King*; for *Adonijah* had called them all, except *Solomon,* to Countenance his taking upon him to be King: but now that *Cabal* was dissolv'd, and their *Leader* was taken off; their *Faction* grew weary of it self, and the King no doubt receiv'd their Submission with a Goodness well becoming his own Greatness. But tho, all his *Subjects* yielded him such entire *Obedience,* yet still they serv'd him as *Freemen,* not as *Slaves.* It was *his* greatest *Honour,* as well as the happiness of his *People,* that as Gods Service is perfect Freedom, so in Imitation of it, was that of *God's Vicegerent*; for we are told in the *Book of Kings,* that *of the Children*

of

of Israel did Solomon make no Bondmen, but as it follows there, *They were men of war, and his Servants, and his Princes, and his Captains, and Rulers of his Chariots, and his Horsemen.* And thus *all Israel obey'd him.*

IV. But all this had never been so happily Administred, had there not been a *fourth* Concurrent of more Consequence than all the *Three* foregoing; Had there not been an extraordinary *Blessing of God*, not only upon that Great *Prince*, but upon all his good *Subjects*; had not he been *Religious*, as well as *Politick*; and had not they been a People capable of that Blessing. But *He* and *They* were duly qualified for it. They joyn'd with him; to derive it upon His Sacred Head, and from thence upon their own, like the *Oyntment upon Aaron's head, which ran down and diffus'd its self* over the whole Body. He Built the *Temple*; they all Contributed. He brought up the *Ark* of God; they attended it. He Sacrific'd whole *Hecatombs*; they at the same time

time kept a *solemn Feast* to the Lord. He made that fervent *Prayer* to God; they all said *Amen* to it. He blest the People, he blest God: God ratifi'd the *Kings Blessing* upon the *People*, God return'd the *Divine Blessing* upon the *King*.

In the mid'st of all this 'tis said, *He prospered*. How could it be otherwise than so? Great Peace and Plenty at home, with as much Honour and Interest abroad. The Native Wealth of his own Country was improved, and Commerce increast mightily; all *foreign* good Things were *imported*, and made his, by the particular care he took of what concerned *Navigation*. His City the Seat of Empire was then more than ever *the Joy of the whole Earth*. What could be added to all this Prosperity except Victory over his Enemies? Yes, it was a vast Addition to his almost unparallel'd Felicity, that he had no Enemies. He was able to send this Message to his Friend King *Hiram, Now the Lord my God*

God hath given me rest on every side, so that there is neither Adversary nor evil Occurrent.

Thus it was with him till he left off serving God. Then indeed God was angry with him. Yet from the fall and rising again of King *Solomon* may be fetcht the last (perhaps the highest) Instance of his Blessedness. For as he stands a formidable Example of Human Frailty; so we may allow him to be not only a Comfortable, but also a most admirable Instance of the Divine Omnipotent Mercy. As he lost himself after so many wise Contemplations, by trying those costly Experiments in sinful pleasures; As he forgot God and himself, and his own godly Dictates in the *Book of Proverbs*; so 'tis generally agreed that he wrote his *Ecclesiastes*, as his Penitential; that he *remembred* himself, and *turn'd to the Lord* his God, *that he is numbred among the Children of God, and his lot is among the Saints.*

And

And now, to dwell no longer on the particular Story of that Great King, I may ſet it down in General as certainly true, That wherever in any *Prince* and *People* all the ſame Cauſes of Proſperity meet together; there, (and no where elſe) The like wonderful bleſſed Effect will aſſuredly reſult and follow.

1. And *firſt* for a King and People to be happy, the King muſt have a *Right* to his Kingdom. For how can an *Uſurper* expect to Reign proſperouſly? when many under his Government muſt needs think themſelves his *Equals*, if not his *Betters*; and none can reaſonably think themſelves *oblig'd* to be his *Subjects*? And how miſerable is a *King* and Kingdom, when every *private* man, that is but audacious enough, has a fair *pretence*, if he can but gather *Force*, to overturn any Settlement that can be in ſuch a Caſe! Such a *Pyrat-Prince* muſt be always expos'd to Tempeſts; and if, like the great *Leviathan*, he can take any Paſtime in them, He may thank his ſick Fancy for the pleaſing Dream. I will mention only two that were both of them *Royally* De-

scended, yet unjustly possess'd of this Crown: King *Stephen* was none of our worst Princes, and one of the most Valiant; but an *Intruder* he was, and he sped accordingly: his Reign was the most Turbulent of any, except that of King *John* another *Usurper*, and this Later was reduc'd to that Extremity, that he very meanly *Surrender'd* his Imperial Crown to the *Pope*, who had *Interdicted* all Publick *Divine Offices* in this miserable Kingdom for above *Six* years; and who never afterwards mention'd that Prince but with the Title of *John our Vassal*.

But then again, to provide well for the Peace and Quietness of a Prince and People, 'tis necessary not only that the *Title* to the Crown look fair, but that it be such as is not easily liable to be Contested: else there will be *Competitors*, and that of it self is a heavy Judgment. Nay, I add farther, the worthier those Competitors, the more capable they are of Confounding all before them. As in the Fatal Dispute between *York* and *Lancaster*, there were two Princes, *Henry* the Sixth, and *Edward* the Fourth,

Fourth, each of them Extraordinary in their different Characters: one of them accounted a *Saint*, the other a moſt *active* generous Prince: Both of them had faſt hold of the Peoples Affections in their ſeveral Parties, and they Rent the Kingdom in pieces between them: They made our poor Country an *Aceldama*, a Field of Blood; kill'd up whole Families, and the greateſt number of both thoſe *Royal* Families, till the woful Controverſy was happily ended by that Auſpicious Marriage, from which a Race of Kings with undoubted *Right*, and our preſent Gracious Sovereign is *Lineally* Deſcended.

2. But as the *Title* to the Crown muſt be clear and right; ſo *Secondly* the management of the Scepter ſhould be as Wiſe as the *Tenure* is Juſt and Royal. Our two Unfortunate Kings, the *Second Edward* and *Richard*, had an Indiſputable *Right*, which they could never loſe: The more was the wrong done them, thô they loſt themſelves by their Male-adminiſtration of the Government. But on the other ſide, What vaſt Hopes may be juſtly conceiv'd? what

blessed Wonders may be wrought for the Publick good, where the *Sovereign* Prince has all the *Dexterity*, together with all the *Activity* that is necessary to make his Motions as Regular, as they are Vigorous, in so bright and so high a Sphere? Then will the Saying of *Solomon* prove it self, That *the King by Judgment establisheth the Land.* Nay, then it will extend to other Kingdoms; for Kings have long Hands; especially such a King as may hold the Balance and give *Peace* and *War* where he pleases, and consequently may give *Law* to other Nations: He may reach out, as *Solomon* did, the Fruits of his wise Conduct to all the World.

3. But in the *Third* place I must needs add, be the *Title* of a King as good as a Warrant from Heaven can make it; Be it so undoubted as Hell it self can find no Pretence to Question it; be the King like an *Angel* of God for his Knowledge and Conduct in the Government; Yet if His Subjects will be *Sons of Belial, Sons of the Devil* (so Rebels are call'd in Scripture) *Belial*, that is, *absque Jugo*, Men that will bear no

no Yoke; 'tis ſtill in their power to be as miſerable as they pleaſe: Since the Wills of Men are free; 'tis Confeſt their Leaves muſt be askt, Whether they will be happy or no: Whether they will obey, and enjoy the Bleſſing of Peace; or, Whether they will Reſiſt, and pull down Ruine upon themſelves and their Poſterity. For want of a People Obedient, and willing to be Rul'd by a Gentle hand, the beſt of Kings was moſt *vilely caſt away, as if he had not been Anointed with Oyl.* How dear Theſe Kingdoms have paid for the *Murder* of that Bleſſed King, is too grievous a Reflection at this time. But one Conſideration I would offer: Thô the Maintenance of *Religion* is commonly made the moſt plauſible Pretence for *Rebellion* (as it was for the laſt among us, and has been made uſe of ſince towards the encouraging of another,) yet *Rebellion* almoſt conſtantly proves (as that laſt prov'd) the Means to deſtroy *Religion.* My meaning is not only this, That as ſoon as ever Men begin to be *Rebels*, They ceaſe to be inwardly Religious and truly good Men; but I drive it farther, That *to Rebel* is the ready

ready way to ruine the Constitution of the outward, Profest, and *Establisht Religion* in a Nation. What need I look any farther for an Example of this, when I have a most remarkable Proof in the History of that King in my Text? King *Solomon* in his Declining Age, fell, so as no *Christian* Prince can ever fall, unless he renounce his *Baptism:* from making Beauty his *Idol*, he fell even to Worship the *Pagan Deities*, that is, Devils: for as the *Apostle* says, *The things which the* Gentiles *sacrifice, they sacrifice to* Devils *and not to GOD.* Yet all that while *all* Israel *obey'd Him*, and continu'd in the Worship of God; as they might do without any Inconsistence whatsoever. But when *Solomon* was Dead and gone, *Jeroboam* came in by *Rebellion:* for tho he was *promis'd* the Kingdom, and 'tis said, the *Matter was from the Lord*; yet it was promis'd him only upon *Conditions*, which he never perform'd, *If thou wilt hearken to all that I command thee as* David *my Servant did:* But he would hearken to nothing that God Commanded him, nor would he wait God's time as *David* had done. He drew *Ten* of

the

the *Tribes* into *Rebellion*. But then the Prevailing *Rebel* for a Politic Intereſt calls and compels (as much as in him lyes) all the Families in *Iſrael*, every man of the Ten Tribes, *to Worſhip the Golden Calves*: He forthwith *Interdicts* their going up to the Public Worſhip at *Jeruſalem*. Thus *Idolatry* was *Eſtabliſht* by a *Law* of a *Rebels* making, not only Introduc'd but *Eſtabliſht* by *Jeroboam that made* Iſrael *to Sin*. Out of this one *Rebellion* came all that Sin: Out of that One Sin of theirs came all their Calamity, and at length their *Captivity*. After this One *Rebellion*, their Church and State never had one good Day: It brought that *Diſperſion* upon thoſe Tribes, under which they are moſt Miſerable to this Day.

4. But now to Diſpatch my *Fourth* and laſt Conſideration, 'Tis impoſſible to *Honour and Obey the King* for *Conſcience ſake*, without a fixt Principle within us of *that Fear of God*, which cannot fail to produce *Uniform Obedience* to all Gods Holy Commandments. Unleſs that Uniform *Univerſal Obedience* to God be a *National Vertue*, How can a *National Bleſſing* be expected from

from God? and without God's Blessing how can we look to prosper? 'Tis only the Dew of Heaven can make a Kingdom flourish. If the *Sweet Influences* from Above be *restrain'd*, the most hopeful Plant will by the next East-Wind be blasted in one Night. All *Second Causes* are but Visible means in the Unseen hand of the *first*; who, if he be displeas'd, makes them move quite contrary even to their own Natural Tendency. God is not obliged to stand by the *best Title:* he may seize or dispose of the Goodliest Inheritance as he pleases. Be a Prince as powerful as *Solomon*; be a People as Obedient as *Israel* then was; God could raise up a little Fugitive Child, *Hadad* that escap'd a Massacre in *Edom*, to be the Adversary of King *Solomon* in his Old Age: And *Rezin* a Fugitive *Syrian* to Reign in *Damascus* in Defyance of *Him* and all *Israel*, and to be the Father of those *Benhadads* the Scourges of *Solomon*'s Posterity.

What Obligations then are upon us all of this *happy Island* (as it has been styled of Old) not to interrupt the Blessings which this

this Day ſeems to prepare for us, if we do our parts to make our Selves fit to receive them? We have been the Care of Heaven in all thoſe *Three* great *Inſtances* of my Text: The *Title* to the Crown being unqueſtionable; the *King, Born* for Empire; by Nature and Education *fitted* for Government; the *People* having now ſhewed themſelves Obedient, and willing to be Govern'd.

1. For the *firſt*, No *Title* by *Gods immediate Deſignation* (as it was in *Solomon's* Caſe) is now to be expected: No *Prophet* or *Viſion* to be look't for: Nothing but ordinary *Providence*. But by this Providence we that are *Subjects* believe our Selves entitled to whatever we call Ours in this World. The beſt *Title* to any Inheritance of Ours is from our *Anceſtors*, and the beſt of that kind is from Times beyond Memory. But who can pretend ſuch a *Succeſſive Title* to his *Eſtate*, as his Majeſty can ſhew to his *Crown*? How many Ages of our Anceſtors have wanted ſuch a Title as this? How are ſome other Nations like to be embroil'd with their Neighbours about their Succeſſion to the Crown, for want of this Bleſſing of a *Clear Title*? A Bleſſing ſignally Bequeath'd to us by our late Sovereign Lord

of *blessed Memory*. For I must needs put you in mind, you that had the Honour to attend him on his Death-bed, How did we see him like *David bowing upon the Bed* to his Successor, Embracing his Royal Brother as his beloved *undoubted Heir*, *Resigning* all to him (that was the kind word) to Him that was more ready to Dye with Grief, than to take that affectionate Resignation.

And as his Majesties *Title* is most firm, so *Secondly* we have very promising hopes, from his gracious and glorious Beginnings, of a *Steady Government*. We have a King that has not been bred up at *Ease* in the Court of his Father, but in the School of Hardship and Affliction; and *Affliction* (as the *Apostle* tells us) *worketh patience, and patience experience*. Sure I may say without Imputation of Flattery, No Prince within the Memory of man has come to a Crown with so vast a Stock of *Experience*. We have a King who understands and considers, that in an *Hereditary Monarchy*, 'tis the great peculiar advantage of the *Prince* as well as *People*, that their Interest is one and the same, their Happiness so closely united, that (if I may apply the Apostle's expression to this Case) *Whether the Body suffer, the Head suffers with it; or the Head be honour'd,*

nour'd, all the Members rejoyce with it. We have a King whom greatneſs of Mind has ſeated as much above *Fear*, as all the Hard-hearted impotent Paſſions which commonly Fear produces, are beneath him; and is Himſelf ſo incapable of *Diſſimulation*, that he would naturally Deſpiſe thoſe *ſtrange Children* (as *David* calls them) *that ſhould Diſſemble with him:* As *Conſtantius* the Father of *Conſtantine* the Great, generouſly diſdain'd and diſgrac't ſome Servants of his for being *too good Courtiers*, who (as *Euſebius* relates) upon a certain Trial which the Emperor put upon them, on purpoſe to find who were honeſt, quitted their Chriſtian Profeſſion for fear of loſing their Places; but He retain'd and exalted thoſe who ſcorn'd to *prevaricate* with their *God*; for he judg'd aright, That Such only would be *faithful* to their King. Laſtly, We have a *King*, who thô I will not ſay he was *the Partner of the Empire* while he was but a *Subject* (and yet I am not afraid of Envy if I own how much he *govern'd*, ſince at the ſame time he knew ſo well how to *obey*, and ſet us all that perfect Example of Submiſſion) yet I may ſay he was *particeps Curarum*, the Sharer of his Royal Brother's

Cares; That he felt the *Thorns* in his Crown; that he was all that while habitually practising *Justice* with *Equity*, governing according to *Law*, yet with tender *Mercy*, as the Royal *Chief Minister* of *Charles the Merciful*. And I presume to Style him the very *Similitude* and *Picture* of *Charles the Martyr*. With such *Love as Casts out Fear* we see in the Serene Aspect of our *Sovereign*, every Line of his Blessed *Fathers* gracious *Visage*. As *Trajan* the Emperor triumph't *in Effigie* after his *Death*; so does that *Glorified* Prince in his *Living* Sacred *Image* on this Day.

3. And *Thirdly*, God has blest the King with an *Obedient People*. After he might say with *David* in the most literal sense, *That the Waves and Storms had gone over him*; after That also is overpast which *David* joyns with *the raging of the Sea and the noise of its Waves*, that is, *the madness of the People*; In plain terms, after his Majesties Deliverance, as well as Ours, from that abominable *Excluding Bill*; as great a Deliverance as that from the Sinking *Gloceſter* Frigot (for both which Preservations we must always bless God) after all this; his Majesties *peaceful Entrance* upon His Government, is a Sufficient, real, happy

happy proof of *an Obedient People.* And as I muſt vehemently exhort you to perſeverance in that which is not only your *Duty* but your *Practice*; ſo I do in Effect commend your ſtrict adherence to your former *Proteſtations*, and to your *Oaths of Allegiance.*

Be thankful to God then for thoſe Bleſſings you have, and to the King under whom they will be continued to you. Be ſatisfied with your Condition; take heed of Overturning or Undermining the whole Fabrick, becauſe you cannot have the Room that you would chooſe in it. Take heed of Deſtroying your Country to build your own Houſe. Take heed of ruining *All*, becauſe you cannot mend your ſelves in this or that Particular. Deſtruction and Death is not all you are like to get by it: Take heed of that which follows: There's another Death to come after: God has warn'd you of it, *They that Reſiſt ſhall receive to themſelves Damnation.* As you would avoid this, take heed of that which leads to it: Do that which is beſt for you here, and hereafter, beſt for the *Publick*, and for your *Private* Intereſts; beſt for your ſelves and for your Children; as ever you deſire to leave them all theſe *Bleſſings*. And

And for a powerful Motive to His Sacred Majesty to act well His Sovereign Part for the good of this Great People; The place it self where He will be presented anon with all the *Regalia*, Set in the *Seat of Empire*, and made the *Anointed* of God; The Place which is the Royal *Golgotha*, the Burying place of Kings, where we have lately Deposited the venerable *Remains* of Majesty; will put Him in mind, from the Royal Prophet, *Thô Kings are made as Gods, they shall dye like men.* And then I must put you All in mind, from the Apostle, *That as it is appointed to men once to die, so after Death the Judgment.* Mortality! Behold, Consider, and Stand in Awe: There's an Acre of Ground Sown with the richest Seed that ever the Earth receiv'd, since the first *Adam*'s Transgression occasion'd the Second *Adam*, like *a Corn of Wheat to fall into the ground and dye.* Think how much *Royal Dust* and *Ashes* is laid up in yonder Chappel: There the Houses of *York* and *Lancaster* rest quietly under one Roof: There does Queen *Mary* and her Sister Queen *Elizabeth* lye close together, their Ashes do not part: In the Story of *Polynices* and *Eteocles*, two Brothers Rivals for a Crown,

Crown, we are told their Smoke divided into *two Pyramids* as it aſcended from *one* Funeral *Pile*: But here theſe Duſts do as kindly mingle, as all the old Piques and Averſions are ſoundly aſleep with them. And ſo ſhall we be ere long: moſt of us in a meaner Lodging, but all of us in the *Duſt of Death*. A great *King*, upon ſight of a vaſt Concourſe of his *Subjects*, wept at the very thought, That in a few years there would not be left alive ſo much as one of them. And well may we as ſeriouſly, thô not ſo ſadly reflect, That when this numerous glorious Aſſembly ſhall break up hence, we may e'ne adjourn our meeting to the general Reſurrection. But if we put into the Scale that laſt moſt weighty Conſideration, That *God ſhall bring every work into Judgment, with every ſecret thing, whether it be good or whether it be evil*; Then from theſe Premiſſes that Inference will be forcible indeed which *Solomon* makes at the end of his *Eccleſiaſtes*, *Let us hear* (ſays he) *the Concluſion of the whole matter: Fear God and keep his Commandments, for this is the whole Duty of man*. This is all that God expects from the greateſt *King*, yet leſs God will not accept from the meaneſt Subject.

Let

Let but this *One thing necessary* be throly done; then we may be able to use in our own behalf those words of a King, *Happy are the People that are in such a Case, yea, Blessed are the People who have the Lord for their God.* Then may we hope from the Divine Goodness to see with Joyful Eyes such a Miracle of happiness in this World, as here we cannot read of but with Admiration: that *God will magnifie the King* (*as he did* Solomon) *exceedingly in the sight of all* Israel, *and bestow upon him such Royal Majesty as has not been on any King before him in* Israel. And may both their Majesties after the longest Possession of all Earthly Greatness, with as little Uneasiness as ever any *Crowns* brought along with them, at last see God: and *Reign* with *Christ* in Heavenly Serene Glory for ever and ever: and *let All the People say*, Amen.

FINIS.

Advertisement.

A *Perfect Copy of all Summons of the Nobility to the* Great Councils *and* Parliaments *of this Realm; From the* 49th *of King* HENRY *the Third until these present Times. Extracted from publick Records, by Sir* William Dugdale *Kt.* Garter, *Principal King of Arms. Printing for* Robert Clavell *at the* Peacock *in St.* Pauls Churchyard, *and will be Published in* June *next.*